1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38
Kagoro

101 Africa. They are an independent tribe, under the government
648 of a central chief, their independence having been conceded on the ground that the tribe was never wholly subservient to the Fulani Emirs of Jemaa. There is evidence, however, that these Emirs had at times sufficient influence to meddle in the internal affairs of the tribe, even to the extent of nominating the tribal chief. It is indeed probable that the existence of a central authority is due to this foreign influence. It would further appear that prior to the destruction by the Fulani of the power of Kajuru (Zaria Province) the Kagoro were to some extent subservient to Kajuru.

They state that they migrated to their present habitat from
101 the direction of Nimbia in the vicinity of Jemaa, but it is clear
174 that linguistically and culturally they belong to the same tribal group as the Katab and Morwa, with whom they freely intermarry. They dress in the same distinctive manner as the Katab, and live usually in the same peculiar type of house. It is noteworthy, however, that in some of the Kagoro villages the houses are of the round pattern, and this is said to be the more ancient. It would appear probable, therefore, that a fusion has taken place between the Kagoro, Katab, and Morwa within comparatively recent times, a fusion which has also embraced, though to a lesser extent, the neighbouring tribes of the Kaje, Jaba, Kagoma, and some sections of the Ikulu.

582 The social system throughout all these tribes follows a uniform pattern in two important respects, viz. that the tribe is organized for purposes of (*a*) marriage with girls not previously married, and (*b*) marriage by elopement with married women, the general rule being that the component units of the local group do not elope with each others' wives, but certain units of one local group either marry the daughters or steal the wives of members of certain sections of another local group, but may not (with rare exceptions) do both. That is to say, e.g. that the members of unit *a* of village-area *X* may marry the daughters of members of units *a*, *b*, *c* of village *Y*, but may not elope with their wives; they may elope with the wives of members of units *d*, *e*, *f* of village *Y*, but may not marry their daughters. Occasionally one unit of one town may both marry the daughters and steal the wives of a unit in some other town, but this appears to be quite exceptional and contrary to propriety. In certain cases

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38
Morwa

Where the plural prefix *Ma* is used, it is applied to people of alien origin and inferior birth. The Morwa do not themselves use these typically Bantu prefixes, but many Nigerian tribes in speaking of themselves use the Bantu plural prefix *Ba*. The Kaje, for example, who are neighbours of the Morwa, call themselves the Ba-ju, the Ikulu the Bakulu, and so on. The Morwa speak the same language as the Katab.

The Morwa are an independent tribe, though they were apparently subject in ancient days to the Habe kings of Zaria and certainly during the last century to the Beri-Beri and Fulani dynasties of Zaria. The tribe seems at one time to have been located slightly further to the north (at Yelwa) and to have been driven south by Zaria slave-raiders. The plain they now occupy is very fertile, and is flanked by the Kagoro hills which offered a safe retreat in time of war.

The ruling family resides at Manchok, and the present chief states that his family came originally from Kabanchan, a Kagoro town in the Madaiki's district of Jemaa. The earliest settlers were the kindred known as the Ye-Lutsi who migrated to Manchok from Tankurang (Yelwa) across the Zaria-Plateau provincial boundary sometime last century. In this kindred is vested the priestly functions, and we have thus at Manchok the bisection so commonly found, into (*a*) the earliest settlers and custodians of the religious rites, (*b*) the ruling family, a later arrival.

The district consists of a number of village-areas of which the principal are Manchok (with Kisagwai), Beniki, Bandong, Chori, Agbwat (Babban Gidda), Matok, Gora, Bungen, Zankan, Mahuta, and Chonbano. All these are inhabited almost entirely by Asolio. Included in the district also are a number of villages inhabited by members of the neighbouring Ataka tribe. There is also a village called Nandiyam which consists of both Asolio and of Katab. There is free intermarriage between the Asolio and the sections which belong to other tribes, the marriages taking the form either of marriages with girls or of elopement with married women. In the latter case there is the usual rule that wife-stealing is not permissible among those living in close proximity, whether they belong to the same tribe or not.

The social organization is, as among the Kagoro and Katab, of a dual character, i.e. there is the kinship grouping and there

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
KAMANTAN
KAGORO
KAFANCHAN

TRADITIONS OF ORIGIN: AFFILIATIONS: CULTURAL DETAILS

The only account purporting to represent indigenous traditions of origin is Reynolds'; according to his information, Angan believe themselves to be Kagoro emigrants. Temple, on the other hand, calls the Kamantan tribe an " off-set " of the Kadara. Linguistic evidence seems to support Reynold's contention, nor has Meek alleged any particular connection with Kadara of Ankuwa (Kachia District), where he has done some research.[87] Whether any relationship, linguistic or otherwise, exists between Angan and other of their neighbours, such as Kagoma, Kuturmi or Koro, remains to be demonstrated.

So far as cultural affiliation with members of the Katab Group is concerned, " wife-stealing " is practised, as already noted, as well as affinal marriage, with widows of grandfather, father, and brother. Angan were also head-hunters and use the common Katab tribal markings. Meek's notes are not entirely clear on the subject of the *oyam* or in the matter of the distinctive Katab-type house; in his lists of tribes subscribing to these two traits he fails to name Kamantan but does not explicitly except it from the Katab Group on these counts (as he does Kagoma, on the count of the *oyam*, for example).

The Angan high god is called Shenya—conceivably cognate with Ashila of Kurama, though the hypothesis cannot be proved on the basis of any materials at present available. Meek notes the belief that pythons contain the souls of living men and may not therefore be killed; a python found dead is buried but may not be touched. He also found some indication of special respect for the rock coney (hyrax) at Ashin village—whether among members of both exogamous units, specifically stated to be not related, is not clear.

KAGORO (AGOLOK) AND KAFANCHAN

LOCATION: POPULATION

The great bulk of Kagoro (Hausa corruption of Agolok [*g* with lip-rounding] or Agwolok)[88] inhabit Kagoro Independent District of Zaria Province, administered through a tribal chief, and separate from Zaria Emirate.

Population (N.A. Census, 1949–50)	*Area*, Kagoro District (Census of 1930)	*Density*
12,066	66 square miles	196 per square mile

Of the total population of the District, 10,566 were Kagoro.[89] As regards density, Smith states that over a quarter of the area is a rocky massif and if arable land alone is considered the density is probably more like 300 per square mile.

Outside Kagoro Independent District, there is a sizeable Kagoro population only in Jema'a District, Jema'a Emirate-Division, Plateau Province, in territory immediately south of Kagoro District.

Population[90]	*Area*, Jema'a District (Census of 1930)	*Density*
19,917	676 square miles	29 per square mile

[87] According to one report, however, Ankuwa claims a Zonkwa origin (Kaje area), and " the dialect differs distinctly " from that of other Kadara (cf. Meek's information on Ankuwa's relation to Kaje and others, cited under Ikulu, above). Ankuwa is said to lie on the cultural boundary between Kadara and Kuturmi, it should be noted.

[88] Meaning uncertain. Rendered Aguro by Morwa, Agwot by Katab.

[89] In 1948–9, the Kagoro tribal figure was given as 9,258; in 1947–8, 8,999; showing a rise in population of approximately 14% and 3% respectively, or an average of 8.5%. The degree of accuracy represented in these figures is questionable.

[90] Total population, all tribes in District: the figure given here, presumably returned by an N.A. Census, was found entered in the Divisional Notes on Procedure, at Kafanchan, date uncertain, but possibly as recent as 1948. On the basis of the number of adult males returned by the N.A. Census of 1947–8 (7,466), and the ratio of adult males to the total population indicated by the Census of 1930 (about 34%), the figure seems quite reasonable for 1948.

3: Temple G-4 (no date)1922 FF38 Katab FF38 Kagoro

be divided into three, but otherwise there is no variation. The pigment used is from the unripe kernel of the gaude (*Gardenia thumbergia*). The face is, moreover, ornamented with beads, tin or coloured earth. They seldom wash, if ever. Men wear triangular tanned leather loin-coverings, or a skin which hangs from one shoulder to the back of the knee, the front legs being tied together loosely so that its owner may easily shift it to protect the exposed side of his body. This is usually made of goat-skin on which the hair is left. Hats made of plaited palm-fibres are also frequently worn. A cape made of palm leaves is used by both sexes as a protection against rain. None but Chiefs under Government wear cloth, and these have Haussa tobes.

Youths generally shave their heads, except for a broad ridge of hair from the forehead to the nape of the neck. No shaving is done during harvest time, but at other seasons the men from time to time shave off their moustaches, but usually wear a beard.

The tribal marks are the same for both sexes and are inflicted at certain epochs in their lives—the boys have their foreheads scarified when they are able to hoe. A girl has her chest and back marked on reaching marriageable age, and her forehead when she goes to her husband. In old days the marks consisted of irregular cuts on the forehead only, but two generations ago a skilful Katab operator invented a pattern which has been adopted by Kagoro, Attaka, Moroa and Kajji, as well as by his own people. It consists of numerous short perpendicular cuts along the forehead from ear to ear, and thirteen or more long slanting lines on each cheek from ear to chin. The incisions are painted with soot.

The customs of the above-mentioned neighbouring tribes have many points of similarity, and the language of the Kagoro is similar to that of the Attakka and Moroa, and resembles that of the Katab and Kajji. Haussa is spoken by a few individuals only.

It has been suggested that, in common with the Attakka, the Kagoro own Bauchi as their country of origin, that a long while ago they migrated to Nimbia—in South Nassarawa—and thence to their present location. In matters of dress, tribal marks, architecture, customs and language they show, however, obvious affinity to the Katab and Kajji tribes in the north-west, who trace their migrations from the north.

They have always retained their independence, though they suffered defeats at the hands of the Kajji and from the Filane of Jemaa. They would, however, probably have been conquered by the latter had not a Filane mallam foreseen in a dream that whoever should subjugate them would die.